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MASONIC VOICE REVIEW

FOUNDED IN 1845
OLDEST MASONIC JOURNAL IN THE WORLD

VOL. XVIII. (New Series)

FEBRUARY, 1916

No. 2

Washington-Alexandria Lodge and Its First Master.

Washington-Alexandria Lodge of Alexandria, Va., is the mecca of more Masonic pilgrimages than any other lodge in America. Within its sacred walls are innumerable mementos of its first Worshipful Master, George Washington, whose name is secure through eternity on the scroll of the world's immortals. Here are the records of his most intimate associations with the Craft, and to those records we shall always turn with reverence, as they associate the names of our fraternity and of him who is held in highest honor in our history.

Washington was made a Mason in the lodge of Fredericksburg, Va., in the record book of which is still to be seen the following entries:

"November 4, 1752. This evening Mr. George Washington was initiated as an Entered Apprentice." And then follows the receipt of his entrance fee, amounting to £2 3s.

"March 3, 1753. Mr. George Washington was passed a Fellow Craft." On the fourth of the succeeding August the transactions of the evening show that "Mr. George Washington" and others whose names are mentioned were raised to the sublime degree of Master Mason.

The mere fact of a man's having

taken the degrees in Masonry signifies nothing; brings no honor to the initiate nor does it bring gratification to the Craft; it is in the evidence we have that the great minds of the world have found in the fraternity something to arrest and hold their attention after the curiosity or the fancy that prompted them to seek to gain admission has passed away. Such an interest George Washington found and retained until his death, and it is in this fact alone that, as Masons, we should feel gratification. In the camp, in the chair of the chief executive of the nation, and in private life, Washington displayed the same interest in and unswerving loyalty to Freemasonry. Many stories and letters have come down to us which show the strength of this feeling.

In the Forty-sixth regiment of the British army there was a traveling lodge, holding its warrant of constitution under the Grand Lodge of Ireland. After an engagement between the American and British forces, in which the latter were defeated, the private chest of the lodge, containing its jewels, furniture and implements, fell into the hands of the Americans. The captors reported the circumstance to General

Washington, who at once ordered the chest to be returned to the lodge and the regiment under a guard of honor. "The surprise," says the historian of the event, himself an Englishman and a Mason, "the feeling of both officers and men may be imagined, when they perceived the flag of truce that announced this elegant compliment from their noble opponent, but still more noble brother. The guard of honor, with music playing a sacred march—the chest containing the constitution and implements of the Craft, borne aloft, like another ark of the covenant, equally by Englishmen and Americans, who lately engaged in the strife of war, now marched through the infiladed ranks of the gallant regiment that, with presented arms and colors, hailed the glorious act by cheers, which the sentiment rendered sacred as the hallelujahs of an angel's song."

Here we see Washington in the stress of a campaign, struggling against the most disheartening conditions, but in no way embittered by the strain, mindful of his obligation and with a mind broad enough to recognize brothers in his bitterest enemies. When the war was ended and he had retired to private life, he retained as great an interest in Masonry as before. We find him in 1788 uniting with others in a petition for the formation of a new lodge at Alexandria. The Warrant of Constitution commences as follows:

"I, Edmund Randolph, Governor of the State, and Grand Master of the Grand Lodge of Virginia, do hereby constitute and appoint our illustrious and well-beloved Brother George Washington, late General and Commander-in-Chief of the forces of the United States of Amer-

ica, and our worthy brothers Robert McCrea, William Hunter, Jr., and Joseph Allison, Esq., together with all such other brethren as may be admitted to associate with them, to be a just, true, and regular lodge of Freemasons, by the name, title and designation of Alexandria Lodge No. 22."

Two months after the death of Washington, Hon. Timothy Bigelow, who knew many members of Washington's lodge and who therefore spoke with authority, in an address before the Grand Lodge of Massachusetts, said:

"The information received from our brethren who had the happiness to be members of the lodge, over which he presided for many years, and of which he died the Master, furnish abundant proof of his persevering zeal for the prosperity of the institution. Constant and punctual in his attendance, scrupulous in his observance of the regulations of the lodge, and solicitous at all times to communicate light and instruction, he discharged the duties of the chair with uncommon dignity and intelligence in all the mysteries of our art."

Many letters are still in existence, written in the well-known hand of Washington, which disclose his sentiments toward the Craft. In answer to an address from the Grand Lodge of South Carolina, in 1791, he wrote: "I recognize, with pleasure, my relation to the brethren of your society," and "I shall be happy on every occasion to evince my regard for the fraternity."

In the same year, to the officers and members of St. David's Lodge, at Newport, R. I., he said: "Being persuaded that a just application of the principles on which the Masonic Fraternity is founded must be pro-

motive of private virtue and public prosperity, I shall always be happy to advance the interests of the society, and to be considered by them as a deserving brother."

There are but two of many similar letters he wrote which express the same regard for the institution. One more we will quote which was written in November, 1798, thirteen months before his death. To the Grand Lodge of Maryland he made this explicit declaration: "So far as I am acquainted with the doctrines of Freemasonry, I conceive them to be founded in benevolence, and to be exercised only for the good of mankind."—Tyler-Keystone.

* * *

Freemasonry's Plan of Battle.

Against those who would fetter thought in order to perpetuate an effete authority, who would give the skinny hand of the past a scepter to rule the aspiring and prophetic present, and seal the lips of living thinkers with the dicta of dead scholastics, Freemasonry will never ground arms. Her plea is for government without tyranny, religion without superstition, and as surely as the suns rise and set, her fight will be crowned with victory. She fights not with force, still less with intrigue, but with the power of truth, the persuasions of reason, and the might of gentleness, seeking not to destroy her enemies, but to win them to the liberty of the truth and the fellowship of love.—Masonic Monthly.

* * *

Dark Hours.

To every man there are many, many dark hours, when he feels inclined to abandon his best enterprise—when his heart's dearest

hopes appear delusive—when he feels unequal to the burden, when all his aspirations seem worthless. Let no one think he alone has dark hours. They are the common lot of humanity. They are the touchstones to try whether we are current coin or not.

* * *

Freemasonry Teaches Them.

Freemasonry teaches the things that are true and noble, and offers abundant opportunities for the development of mind and heart. Truths that ennoble, purify and bless our race are strongly impressed upon us. We are urged in the most forcible manner, by every possible lesson, to the performance of such duties as will make good, true and noble men and earnest workers for the good of society. We are taught to be better husbands and fathers; more earnest and serious citizens; we are charged to be loyal to the country in which we live; pledged to the advancement of the civilization of man and the progress of the cardinal virtues.—Globe.

* * *

Masonic Insignia.

A newspaper dispatch from Mandan, N. D., says: Persons who have found a copper pocket piece, inscribed with Masonic insignia, point to it as proof that the Lewis and Clark expedition camped here during the winter of 1805-06. The question is being disputed by the people of Bismarck just across the river, who claim the site of their city is the site of the Lewis and Clark camping grounds. The piece bears the lettering, "Franklin Chapter, New Haven, Conn., Instituted May 20, 1795."

Masonry and the Church.

By Xenophon Ryland, P. G. M.

There are some misgivings on the part of the brethren for fear that there is antagonism between Masonry and the church.

I unhesitatingly say, that properly understood, there is no basis for such misapprehension. The sphere of the one is distinct from the other. I shall not claim too much for Masonry; I shall not thrust it in the way of the church. The church of God is too holy to be brought in comparison with anything earthly born. It proposes to save men from their depravity by giving them a new heart, to rob death of its sting by taking away sin, and to impart souls in heaven by making them mete for an inheritance with the saints in light.

Whatever is good in Masonry has for its progenitor the church of God. All our moral principles are professedly based upon the Divine Oracles. We ask no higher honor than to be greeted with the approving smile of the church and disdain not to take a seat upon her footstool. Masonry has no atonement for sin. "No sleeping bird, nor bleeding beast, No hyssop branch nor sprinkling Priest."

Masonry only proposes to make man better by inculcating the truths of her system of morality, veiled in allegory and illustrated by symbols.

"The poor you have always with you." One of the functions of the church is her care for the poor. To care for man physically and spiritually, is her function. The church is the only divine institution in the world. It is the reincarnation of Christ. Because the church in its

activities did not care for the poor outside of its membership, and did not do very much for those who belonged to it, other institutions sprang up and began to care for the poor. People tell us we can no longer afford to support the church out of which all these humanities in the world have come. If there had been no incarnations, and the victory of Jesus Christ had not been made corporate and manifest in the church you would never have had these institutions on which you are putting so much emphasis today. They say, Oh the church is not anything. It is a voluntary institution. It is behind the times. It is good for nothing—

If we keep ourselves strong, pure, human, philanthropic, and live with the aesthetic in art, architecture, sculpture and music, then we are doing pretty well. Ah, there is no art or architecture, sculpture or music in any of the dark pagan lands, no asylums, no homes for the widow and orphans and destitutes. But wherever the church has flourished, these things have followed. Take out of your benevolent orders the members who believe in the Saviourhood of Jesus, and they would soon wither and decay. Then as a benevolent institution, let Masonry flourish. Her votaries will never go far wrong if they follow on to know the Great "I am" of the Bible. Let truth ever be the ultimate object of her search and labor, and when she finds it at last, she will be at His feet who said "I am the way, the truth and the life," the Great Architect of the universe. All things were made by Him and without Him was not any-

thing made that was made. "More light," more light and still more light, must ever be the Mason's cry. Like an infant crying in the night, crying for the light, and with no language but a cry; when suddenly the scales of earth's blindness are removed from his eyes and in letters of living, fiery gold, he reads, "In Him was life, and the life was the light of men."

This incident will illustrate to you the goal to which Masonry attracts you. Some thirty or thirty-five years ago a brother greatly beloved, many years my senior, came into my office while Judge of Probate, in Lexington, and asked me to write his will. I promptly told him before he outlined his will, I could not write it. He expressed surprise, but I explained it was not because of inability on my part, but I was prohibited from doing so by the law of Missouri. It might become effective during my term of office. He then asked me what disposition the law would make of his property. I told him. He said there was no reason for him to make any special bequests. He was satisfied to abide by the law. He was a man of fine character, a zealous Mason, a superb ritualist. We had often wrought together with the spirit of "who can best work and agree." Many of his friends, Masons and otherwise, had often importuned him to become a Christian. His reply was to one and all, "Masonry is good enough for me." On this occasion of his visit to me, I followed him out of my office and said, "General, you have at last come to the point of making disposition of your property, what have you done with your soul, my brother?" With tears streaming down his cheeks, he replied, "Xen, I am

thinking more of that than any man in Lexington." He went back to his old home in Maryland, became a Christian, united with the Presbyterian Church, in the home of his youth, intending to do what ought to have been done, long years before, to join the church in Lexington where he had lived so long in his declining years. He had his niece communicate these facts to Lexington Square 149, of which he was a member. He never got back to Lexington. He sleeps in Maryland, My Maryland.

Oh, my brothers, "Masonry is good to live by, but it is not good enough to die by," unless you are in possession of the "Signet of Truth." "I showed men God, my Lord will say,

As I traveled along the King's highway.

I eased the Sister's troubled mind;
I helped the blighted to be resigned.
I showed the sky to souls grown blind.

And what did you?"

My Lord will say when we meet at the end of the King's highway.

When the long days of this troublous life, when the shadows lengthen and the evening comes and the busy world is hushed, the fever of life is over, and our work done, may we all be able to truly answer Him who has shown us the way unto eternal life; and find at last a safe lodging and a holy rest and peace, through Jesus Christ our Lord.—
Trestle Board.

* * *

In California no brother can be tried for a Masonic offense in the lodge of which he is a member. The trial must take place in another lodge.

Good Rule for the Lodge Room

A company of professional men were gathered in a conference, and after the business was finished they began to swap wishes. As each one was asked what his particular wish would be if he could have it gratified, they all gave such answers as an ambitious professional man would be likely to give. Some wished for great success in their professions; one wished great skill as a surgeon, and so on around, until the last man was asked what his wish was. He was known as a man of great consideration of everybody's feelings and rights, and he arose from his chair and earnestly, impressively, said this: "If I could have one wish fulfilled today I should wish that I could recall every unkind word and look, every thoughtless and unkind action, and every impure thought, and heal all the wounds they made and erase the scars; replacing them with pure, noble thoughts, kind words, considerate deeds, and frowns with smiles. Then I should have perfect happiness."

* * *

Masonic Benefits.

One of the benefits of Freemasonry is the friendship formed among men who, except for meeting each other at lodge, would never have become acquainted and thus have remained at a distance, while through the medium of membership in body, where all are equals, they find their mutual attraction for each other, and form attachments which are very dear. And again through the medium of the lessons taught around our altar, men are enabled to adjust any honest differences which may arise between them in a manner which insures equity and justice to all concerned and to do so in a

manner which retains the brotherly feeling throughout and cements the bonds of fellowship into stronger ties because each party has honestly and frankly stated his cause for what he fancies to be a grievance, and by so doing has gained the viewpoint of his opponent; and what might have been an estrangement has developed into a mutual understanding which has placed everyone in the right light before his brother.

This is not an abstract statement of a hypothetical case, but is the actual experience of many members of the Fraternity.

The whole system of morals and philosophy known as Freemasonry is based on the Golden Rule, "Do unto others as ye would that others should do unto you," and it is the practice of this simple rule which does so much toward making the institution the power for good which it is. No one is so dense that this plain, easily followed maximum does not convey clearly the full import of its meaning. It cannot be repeated too often, nor can it be too forcibly impressed into the mind, for the Great Teacher has said, "This is the law and the prophets."—Kansas City Freemason.

* * *

Name Means Much.

Our institution is not perpetuated by signs, grips and passwords. The mere initiating, passing and raising of a man does not make a Mason in the true sense of the term; the heart and mind must be in sympathy with the objects of the institution; the desire to be made a Mason should be joined with a determination to be serviceable to humanity. To be called a Mason signifies much; but to be one signifies more. The name should be a guarantee to the world

that he who bears it is a man of honor, charity and moral character.—Trowel.

* * *

Brothers Still.

The edicts leveled by Grand Lodges against each other on account of warfare fail to break the Mystic Tie which unites men as Masonic brothers.

An English paper is responsible for the following:

"Here is a true Masonic story of the trenches, vouched for by a friend. During a recent engagement a Canadian officer took a German prisoner, and found that his captive, like himself, was a Mason.

"Later on the Canadian was wounded in a battle with overwhelming odds, and was himself made a prisoner by the German Mason, who had meanwhile been released with other Germans. So grateful was the ex-prisoner for the kindness shown him by the Canadian that he arranged for him to be imprisoned in a Masonic Lodge in Germany, with every possible alleviation of his lot."

* * *

Be Masons in Fact.

Let our Masonry be no mere name or formality. Let us gather the spirit of its teachings, exemplify that spirit in our intercourse with each other and with the world at large, and our own bettered condition will reflect itself in the world about us. Outside the Lodge room let our lips be silent as to the mysteries of Masonry, but our lives vocal for it. Have our own brotherly efforts brought joy to those that were sorrowing, comfort to those that were wretched, relief to those that were destitute, bound up the wounds of the afflicted, whispered

words of counsel and admonition in the ears of an erring, and stretched forth our hand to raise the fallen? If so, we have brought a blessing to ourselves as well as to others.—Trowel.

* * *

Masonry's Duty Today.

In all the ages of the past, Masonry filled its particular sphere faithfully and well. The question has often been put, and not always by enemies of Freemasonry, what is Masonry's duty in our day—has it a mission still to fulfill?

The churches, the charitable societies, hundreds of altruistic organizations, are doing noble work for the uplift of humanity. Is Masonry still needed today? We answer emphatically, Yes, says an exchange. Masonry stands unique among all human institutions—it has a solemn duty to perform among the sons of men.

* * *

Hear and Heed.

He who is worldly, covetous, or sensual must change before he can be a good Mason. If we are governed by inclination and not by duty; if we are unkind, severe, censorious, or injurious, in the relations or intercourse of life; if we are unfaithful parents or undutiful children; if we are harsh masters or faithless servants; if we are treacherous friends or bad neighbors or bitter competitors or corrupt, unprincipled politicians or over-reaching dealers in business, we are wandering at a great distance from the true Masonic light.—Albert Pike.

* * *

A number of lodges in Porto Rico furnish high school scholars, who are unable to do so, with the necessary books to pursue their studies.

Masons Should Read Masonic Literature.

By N. C. Waddell.

The vocation of the writer brings him in close touch with hundreds of Masons in various states, and it is a noteworthy fact that comparatively few are posted on the great work that has been and is being done along the lines of enlightenment regarding our ancient and beloved Order.

It is a fact to be deplored, but nevertheless true, that many who have been wearing the square and compasses for years could not pass an examination that would admit them to a Lodge. And why? Because, after receiving their degrees, they imagine they "have it all," or "all that is necessary for them to have." Let one of these attend a grand lodge meeting and hear brethren talk who read and are posted on the great work, and they are amazed at what they hear, and feel their own ignorance of the foundation and fundamental principles of the Order they espouse. And I find, too, so many eager to take the higher degrees, when in fact they cannot repeat one-half of the work of the Lodge.

There is a remedy for this ignorance, and only one, and that is for every Mason to subscribe for and read good, wholesome Masonic literature, thus keeping in touch with what is being done in Masonic circles and learning something of Masonic history and the achievements of the many grand characters who have been and those who are now members of the Order.

The writer has approached hundreds of brethren upon the subject of reading Masonic literature, and invariably meets with the response:

"I have no time to read it," at the same time mentioning the various papers and periodicals for which they subscribe, some of which are often worthless and scarcely fit to have a place in the home. But, strange to say, they "have not the time" to read that which is elevating and should claim a portion of their time and study. How can one understand the truths and beauties of the Order unless they read and study at least some of the splendid publications devoted to the Order? If you do not keep in touch with the work, it follows that you lose interest, the result being that you neglect to attend Lodge meetings, only occasionally, and sometimes only once a year. It is often the case that instead of a "full house," there is scarcely a quorum present, and the Master sometimes is compelled to send for some brother or brethren in order to open Lodge for the transaction of business. This is not only discouraging to the Master but you are not according him the respect and consideration due him.

The writer has been a subscriber and constant reader of the *Masonic Voice-Review* for years, and finds its pages filled chock-full of interesting and instructive reading every month, and finds time to read it from cover to cover each month. It contains the cream of Masonic reading, activities, and is an inspiration to guide the weary traveler o'er life's rugged way.

* * *

Ignorance in office often brings disappointment to lodges, and so apathy comes in, and dimits and non-affiliation and other evil causes.

Decorum During the Ballot.

The Grand Master of California declared that the Master of a lodge should not permit any member to enter or retire after announcing the report of the committee and directing the ballot, unless sickness or some other imperative reason should be pleaded. It is clearly within the province of a Master to prevent brethren from evading the plain provisions of the law by retiring to the anteroom for that purpose. If the Master has reason to question the good faith of members retiring to the Tyler's room preceding or pending a ballot, he certainly is acting within his discretionary powers in directing and compelling them to return to the lodge room and participate in the ballot. He said he did not believe it incumbent upon the Master to inquire as to whether brothers are in the anteroom prior to ordering a ballot, but he has no power to excuse a member from voting who asks it, whether in the lodge room or in the anteroom.—Exchange.

* * *

Should Act as Gentlemen.

"To your equals, courtesy and affability." Thus Masons are charged to conduct themselves on all occasions. Through all the beautiful teachings of Masonry equality is a predominating factor. It is the proud boast of every Masonic lodge that courtesy, politeness and kindness are extended to every one who enters its portals, and the most successful lodges are those where this spirit is most assiduously practiced and developed. Rare, indeed, are the cases where this is not so, and the infrequent cases where complaints to the contrary are made are generally due

to apparent neglect caused by unintentional oversight.

But courtesy is also the distinguishing mark of a gentleman, as well as a Mason, and our duty does not end with our conduct while in the lodge. In the hurry and strife of everyday life, in business and social affairs, courtesy should dominate the actions of every man whose privilege it is to wear the insignia of the square and compasses. There is not a day in the life of any man when the opportunity does not present itself to make this world a better place in which to live, by the exercise of common courtesy and politeness to those with whom he comes in contact. We are taught to regard the whole human species as one family, yet we often go forth into the world and forget our obligation to humanity by ignoring the rights of others in the little things that go to make up the world's happiness.

It is a high privilege to wear the emblem of Masonry on your breast, but it carries with it the duty of so conducting yourself that no act of yours will cause unfavorable comment from the world at large.

* * *

The obligation of a Master Mason is conceded to be among the most forceful and binding obligations ever administered, and a man whom it cannot restrain, a man upon whom it does not make a lasting impression for good, and cause him to think more seriously and soberly of the duty he owes to his God and to his fellowman, is unworthy the name of a Mason.

* * *

The aim of an honest man's life is not the happiness which serves only himself, but the virtue which is useful to others.

Are You a Master Mason?

My brother, what about the lessons you've been taught?
 How hard and grim has been the battle you have fought
 Against the powers of sin and self and worldliness?
 Whence comes your strength when doubt and fear and care oppress?

How sacred to you are the wondrous ties that bind
 Your heart, your body and your utmost strength of mind
 Unto that sacred band of which you are a part?
 How deeply are its tenets grown in your heart?

From Sinai the years stretch out to Calvary;
 Jehovah's law and Christ's atonement both we see;
 In all those dark, hard years there was no victory won
 For honor, truth, so great as by the Widow's Son.

"Are you a Master Mason?" Brother, comes a day
 Where to us all the Most High Master thus will say.
 Happy is he who, bare of heart and stripped of sham,
 Can rise and face the august East and say "I am."

—St. Cecilia.

* * *

Washington's Correspondence.

There has been much said and written pro and con on the subject of George Washington's Masonic affiliation, but the question is fully, decidedly and conclusively settled for all time in a most valuable volume, "Washington's Masonic Correspondence as Found Among the Wash-

ington Papers in the Library of Congress." This volume has been compiled from the original records, under direction of the Committee on Library of the Grand Lodge of Pennsylvania and is profusely annotated by Julius F. Sachse, librarian of said Grand Lodge. The frontispiece is a reproduction of the William Williams painting of Washington the Mason executed in 1794, now in the Museum of the Grand Lodge of Pennsylvania. Sixteen which is a picture of J. H. Williams, Grand Master of the Grand Lodge of Pennsylvania 1914-1915, and under whose supervision this work was prepared; also an excellent picture of Paul Revere, Grand Master of Masons in Massachusetts 1797, and many other Masonic notables.—Iowa Masonic Library.

* * *

No War Among Masons.

As a universal brotherhood Masonry should know nothing of war. A war between nations or a war between states does not mean war among Masons. The spirit of this proposition appeals to consistent members of the fraternity primarily, apart from any consideration of circumstances, environment or complication. The principle sinks deep with the thoughtful man that to tear down any part of the magnificent structure upbuilt and cherished through the centuries by national or personal prejudice, because of any opposition as to nationality that can mean only strife and hatred, is to deal a body blow to the sustaining element of the Order.

The Masonic Chronicler says that for a Grand Lodge of any country to sever relations with the Grand Lodges of other countries because they are at war seems as unwar-

ranted as it would be to outlaw a religious denomination because some country where that denomination holds sway is at variance with another.

* * *

An Omen of Peace.

The Duluth Masonic Calendar, in reporting the ceremonies connected with the dedication of the House of the Temple at Washington, says:

"A most wonderful and significant coincidence happened during the ceremonies, so marvelous that many regarded it as in the nature of a benediction, or at least an augury of good. Just as the choir was singing the words, 'for that shall bring a man peace at the last,' a white pigeon flew directly into the open door of the Temple, and after a few seconds came out, circled once above the assemblage, and flew away. Many were affected to sympathetic tears by the incident, and in his closing address the Grand Master feelingly alluded to the fact, stating that he trusted that, as the bird had flown into the Temple and thence out into the world, even so the message of universal peace, typified by the dove, would emanate from the Temple and find its way to the utmost ends of the earth."

* * *

Historic Gavel Is Used.

The Masonic gavel used by George Washington in laying the cornerstone of the Capitol at Washington, in 1793, was recently used there at the dedication of the new Masonic temple. This commemoration, the Christian Science Monitor says, is significant in view of the present position of the United States. George Washington had not even the evidence of unity among the struggling war-worn thirteen first states; he

had only his own high-hearted hope. The Capitol existed long merely as two wings, connected by a wooden bridge, even as the states seemed divided North and South. But 120 years after the cornerstone was laid the Capitol is the center of a nation extending over perhaps four times the original indefinite area, with almost four times as many states starred into the flag, while the influence of the national ideal, won and confirmed without violence or aggression, is felt and acknowledged the world around.

* * *

First Lodge in Germany.

The first German lodge was established at Cologne in 1716; but it died almost as soon as it was born. Seventeen years afterward (in 1733), according to Preston, a charter was granted by the Grand Lodge of England to eleven German Masons in Hamburg. In 1738 another lodge was established in Brunswick, under authority of the Grand Lodge of Scotland. This lodge, which was called The Three Gloves, united with the lodges of The Three White Eagles and The Three Swans to organize in 1741 a Grand Lodge, the first established in Germany. This Grand Lodge still exists.

* * *

Cause of Confusion.

Nearly all of the confusion and lack of perfect harmony and peace in Masonry, as well as everywhere else, grows out of ignorance. The great southern orator, governor of North Carolina, and United States Senator Zeb Vance used to say that 98 per cent of all lawsuits grew out of misunderstanding or ignorance. Masonry is irrevocably opposed to ignorance in every form. Its slogan is light.—Kansas City Freemason.

Two Brazen Pillars.

By Denman S. Wagstaff, P. M.

Masonic tradition teaches us that at the entrance to the Temple at Jerusalem were two brazen pillars, surmounted by a design in relief, emblematic of those things of the greatest use to man, for maintenance and education. As the language of Masonry was then, as at present, written in signs and symbols, so these early landmarks of practice are particularly fitting to the work of the Craft today. As evidence of the wisdom of our ancient brethren they typify very forcefully to us the objects, hopes, ambitions, and consequently practices, necessary and desirable to our well-being at the present time. These evidences of a divine and ever surviving direction of things transitory, by an everlasting spirit of omnipresent care, have led me to compare these salient safeguards of Masonry to the Constitution of the United States.

This great Manifesto was given to the world amid turmoil and tribulation, great labor and monumental struggles for existence as a nation. With only the "light" of limited experience, the first American statesmen drafted a document which has stood the test of time. It has defied, in its comprehensiveness, a betterment of fundamentals, necessary for the contingencies of future years. Our Constitution was born of genius, as far reaching in its grasp of human affairs as though the Great Architect had drawn the plan.

So is Symbolic Masonry a Constitution. It reaches far into the future of development and covers the field of reason, beyond our "ken." It is recognized as a truism by the friends of progress and a queer, un-

canny, "much to be feared" guardian of good resolutions, by the other folks, not within the spell of its mysticism. It may not survive man, if he ever reaches the zenith of his colossal aspirations on this planet. Small hopes. I am here reminded of a trite saying: "They say that history repeats itself and the world never profits by experience. Our natures are so fixed, that every man would do the same thing under similar circumstances and conditions. If this is so, let us make the conditions ourselves, and let history go on repeating." A realization of the truth of this remark may some day stem the "drift."

However, as tradition has most often become practice; and man seems to be still a "tradition," as far as marked individuality is concerned, one age with the other, we must in our feeble way continue to try to read aright these landmarks of our Constitution.

The Brazen Pillars are still at our doors and the universe is then still the field for Masonic labor. The stars in heaven still call to us in their purity, the sun is still our guide and helpmeet and the blue sky stretches her virgin panoply across and beyond the horizon of our sphere to show the endless plan. May we not then take home to our individual selves, the active lessons of Masonry? Can we not live by its precepts and live out its prophecies, toward a bright goal of betterment in the term of our stewardship. With the Signs and Symbols before us, we should hand down to posterity an unalterable Constitution.

The Always Faithful Few.

They fill the vacant offices,
And are always on the spot,
No matter what's the weather,
Though it may be awful hot;
It may be dark and rainy,
But they're though tried and true
The ones you always rely on,
The Always Faithful Few.

There's a lot of worthy members
Who come when in the mood,
When everything's convenient—
Oh, they do but little good;
They're a factor in the Order,
And are necessary, too,
But the ones who never fail us are
The Always Faithful Few.

If it were not for those faithful ones,
With shoulders at the wheel,
To keep the Order moving,
Without a halt or reel,
What would be the fate of our
Order
That has so much to do?
We surely would go under
But for the Tried and Faithful
Few.

—Exchange.

* * *

Wear the Apron Worthily.

We have noticed in quite a number of the exchanges recently a discussion on "How should a Mason wear his apron?" The writers have spoken of the flap and the corner, the first, second and third degrees, but have forgotten the one word, more important than any other, and that word covers the whole duty of a man and Mason. He should wear his apron Worthily. It matters not whether he is an Entered Apprentice, or a Fellow Craft or Master Mason, if he is unworthy all the forms and ceremonies in creation cannot make him wear his apron

properly. His reputation will be soiled, and any quantity of "untempered mortar"—whatever that is—will be splashed all over him. All the flaps in the customer's store cannot protect his reputation if his character is unfit to wear an emblem of innocence. We have noticed that those who are such sticklers for the exact form of word or ceremony often fail to recognize the real teachings of the degrees.

* * *

Masonry and Business.

There are men who say that Masonry is the one thing and business another. Masonry, however, is honest business, good citizenship and correct living. A Mason will apply his Masonry to his everyday life, else he is not a good Mason. It is not only good Masonry, but it is good business for Masons as far as possible to have business dealings with each other, for when you are dealing with a brother Mason you have every reason to expect a square deal, and you are pretty sure to get it. There are exceptions, it is true, but they are few. Moreover, where a brother Mason's goods and prices meet those of his competitor he is Masonically entitled to your business and to the patronage of those dependent upon you.—Masonic News.

* * *

Two Gifts of God.

That we have liberty to do anything, we should account it a gift from the favoring Heavens; that we have minds sometimes inclining us to use that liberty well, is a great bounty of the Deity.—Albert Pike.

* * *

It is claimed that Topeka, Kan., has a larger percentage of Masons than any other city in the world.

MASONIC VOICE-REVIEW

Combining and Succeeding the
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February, 1916.

Payment of Dues.

The Iowa Bulletin admonishes Masters that it is their duty to see that members whose dues become delinquent are promptly suspended. It is not a hardship on a member, the Bulletin says, to suspend him for non-payment of dues, but rather a kindness. If a member is unable to pay his dues, and the lodge sees fit, it may remit same as by law provided, but so long as a member is not suspended nor his dues remitted, the Lodge dues are continually accumulating against him until finally they reach such a large figure that there is no hope of him ever paying same.

A case in point recently came to our attention. A member had failed to pay his dues for several years, thinking that doubtless he had been

suspended after the first year and that any time he acquired sufficient funds to pay this one year's dues he could be reinstated. However, the Masters of his Lodge failed to suspend him, but kept carrying him along. Finally he moved from his home town to another city and a new Lodge being formed there he wrote to his Lodge asking for dimit that he might become a charter member of the new Lodge. Imagine his surprise when he was informed the Lodge could not grant dimit as he was not "clear of the books," there being now \$30 dues charged up against him. Would it not have been much better to have suspended this man right at the start? Surely it would have been a kindness to have so done.

Another thing to guard against is the remission of too many dues. Unless a member is in very straitened circumstances and you are absolutely certain he is unable to pay his dues, they should never be remitted. The dues in a Masonic Lodge are always small and there are, or at least should be, few Masons who cannot pay same.

However, it is the boast of Masonry that no brother is deprived of his membership because of inability to pay dues, and we agree with the Masonic Standard that in the annual clean-up of delinquents we should make sure that the delinquency is due to neglect or contumacy rather than poverty before taking the action that cuts off the unprofitable member. The member who can pay but will not is entitled to little consideration, but the brother who is overtaken by misfortune should have our sympathy and support.

Not Merely Social.

The social features of Masonry exert a beneficial influence in the concrete, but this element of Masonic affiliation is not the all in all. There is so much that is good and beneficial in Masonry that if the social aspect were entirely eliminated there would be so much left that stands for character-making and humanitarian progress that development in that direction would prove a pleasing standard of purpose to the thoughtful and intelligent member. There are many complexions of human mentality, there are periods of seriousness as well as of content and joy. Just the right balance in accordance with these conditions is the ideal conception of the large average in Masonic membership.

So, while those social features which conduce to the development of fraternal sympathy and service are not to be deprecated. Masons should ask for a due, serious consideration of a wider sense of their duty to humanity under existing conditions. Even if only in a remote, there are few Masons who will not receive appeals from the sufferings of those who have become victims of heartless warfare. While manifesting all due charity for these, let the sentiments of universal peace be cherished and uttered in no uncertain voice.

* * *

Is Masonry Degenerating?

In the minds of some few well-meaning brethren the Kansas City Freemason finds that the Masonry of today is not what it used to be. They mean by this that there are many more unworthy men in the membership of our lodges than used to be.

The charge is doubtless well grounded, but granting the truthfulness of that charge, it does not necessarily follow that Masonry has degenerated, nor that we have fewer good men in it than formerly. We believe that any sort of fair test would reveal the fact that the percentage of true men in Masonry today is as large as it was at any previous period. It is but natural that since we have such a large number of members we should have more men who are not Masons in heart at all than ever before.

* * *

Suggestions to Proposers.

The Tyler-Keystone offers some suggestions to those who propose candidates. These questions, it says, should be answered to the satisfaction of the proposer and the investigator before they should permit themselves to become the means of admitting another member to our great fraternity:

Is your candidate a God-fearing man? Does he command a fair salary? If married, does he provide well for his family? Has he made suitable provision for his family in case of death? Does he save his money so that in case of forced idleness he will not become a burden on the lodge? Will the initiation fee deprive his family of any of the necessities of life? Is his wife perfectly satisfied that he should join the fraternity?

* * *

The Freemason of today cares less, far less, for the non-essentials, but more for the essentials, asserts W. F. Kuhn, P. G. M. of Missouri. The martinet of steps, grips and words is rapidly disappearing, but the student of the life and spirit of Freemasonry is increasing.

The Real George Washington.

By Gilbert Patten Brown.

In the minds of all recent day students there are two distinct views of George Washington, one ranks him among the few supremely great characters in world history, the other as a rather commonplace man, made prominent only by the force of circumstances. It is in the latter category that he really belongs.

His early education was that of the average of gentry blood in the Virginia Colony. The first brave deed of his eventful life took place Jan. 6, 1759, when he married a widow, Martha Dandridge Custis. The next event in his life was his taking a seat in the celebrated House of Burgesses. His first public speech was a failure which was in the Burgess body, and the Speaker responded with a smile—"Sit down, Mr. Washington."

In those days nearly every man of the least prominence in civil and military life was a Freemason. Fredericksburg Lodge No. 4, of Fredericksburg, Va., has the honor of having "initiated, crafted and raised" George Washington—1st degree, Nov. 4, 1752; 2nd degree, March 3, 1753, and 3rd degree, Aug. 4, 1753.

In the evening of the Colonial period the House of Burgesses dissolved, and Washington must take side with the popular spirit or be considered hostile to American liberty.

He was elected a delegate to the first Continental Congress (1774), which met in Carpenter's Hall, Philadelphia. At that time being the highest ranking officer present (that of a lieutenant-colonel) he was the choice in the popular eye to lead the armies of the Colonies in America.

We find him to have been a man of high morals and with a strong physical endurance. His aggressive will-power was not above the average. He was dull and of dignified presence. He did not possess any leading characteristics of a born soldier.

In Sir William Howe, the British leader, the ready observer will not find a pleasing type of a born leader. He was weak of morals, incapable of leading a large body of troops, and one who chose the ball-room in preference to the battlefield.

Had the British been so fortunate as to have had the same resources as the Americans had, and had Gen. Howe been a man of the military type and moral standing of our late American Gen. Robert E. Lee, the destinies of the western world would be different than they now are.

When Lord Howe left Boston (March 17, 1776) the Americans took fresh courage. When Howe sailed for New York, Washington marched by land.

At Long Island the Americans were defeated. Washington then had West Point fortified. On Christmas night, 1776, Washington with a force of 2,500 men recrossed the Delaware river and marched on Trenton in a furious snowstorm, surprised a body of Hessian soldiers, and took 1,000 prisoners and a large quantity of arms and ammunition.

The true credit for safely transporting the army across the Delaware is due to Gen. John Glover, of Marblehead, Mass. Washington's chief of artillery, Gen. Henry Knox, fully appreciated the military ability of Glover.

Washington's enemies in congress

were many, the capture of the Hessians was more of a lucky move than of a noted military achievement. During our civil war such a move would have cost defeat to the moving body. The stupidity of the king's leader crowned Washington with new military glory.

Washington's men were now in need of money, and he could not pay them. Robert Morris collected and sent to him \$50,000 hard cash. It saved the army.

Washington was defeated at Brandywine Ford. He had with his men taken Saratoga, and the French king acknowledged the independence of America, and would send men to help get it. The winter following was a terrible one to Washington. He was at Valley Forge, and his men were sick and dying of putrid fever.

His staying power, also the influence of his many Masonic brethren (there being ten lodges in the army) were the chief reasons for much of Washington's military success during the major part of the Revolutionary war. (Masonry was exceedingly strong in the winter camp of 1777-1778.)

Thomas Conway would have won the day at treason's hand had it not been for the assistance of Washington's fraternal compeers in military cloth.

Even in congress as late as 1779 were found several hostile to Washington's views. The loss of Arnold was through lack of military judgment on the part of both Washington and his friends in congress.

The farms of Pennsylvania made it possible through their assistance for Washington's army to be on a fighting footing in the spring of 1778. His men had become toughened through the hardships of the

Valley Forge camp, the better to enable them to whip the British, as they did at the battle of Monmouth.

The crowning victory of the war was that of Yorktown, July 30, 1781. The French rendered invaluable service. General Lincoln at once saw the weakness of General Cornwallis' position and lost no time in advising Washington of the same. To Gen. Lincoln is due a larger part of the honor of the siege of Yorktown than to any other American officer in the field.

After the war the people elected him President of the United States. He served two terms, and when the people wanted him again he refused. He went back to Mt. Vernon, his old home, and spent the rest of his days. It can be truthfully said of him that he was first in war, first in peace, and first in the hearts of his countrymen.

He died at Mt. Vernon, Va., Dec. 14, 1799, and was buried with full military and Masonic honors. And tenderly they lowered his ashes;

The Acacia placed at his bier;
They there amid musketry crashes
Read service to one we revere.

S. A. Masonic Journal.

* * *

Aged Illinois Mason Ill.

Bro. J. R. Ennis, Past Grand Examiner and a long-time subscriber to the Voice-Review, is seriously ill at his home in Burnt Prairie, Ill. He has been a faithful member of the fraternity and Masons throughout the state will regret to know of his condition.

* * *

It has been beautifully said, that "the veil which covers the face of futurity, is woven by the hand of mercy."

MASONIC EDUCATION

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Royal Arch Captain.—The sixth officer in a Royal Arch Chapter according to the American system. He represents the sar hatabahim, or Captain of the King's Guards. He sits in front of the Council and at the entrance to the fourth veil, to guard the approaches to which is his duty. He wears a white robe and cap, is armed with a sword, and bears a white banner on which is inscribed a lion, the emblem of the tribe of Judah. His jewel is a triangular plate of gold inscribed with a sword. In the preliminary Lodges of the Chapter he acts as Junior Deacon.

Russia.—Freemasonry was introduced into Russia, in 1731, by the Grand Lodge of England, Lord Lovel having appointed Capt. John Phillips Provincial Grand Master of Russia. It is said that there was a Lodge at St. Petersburg as early as 1732; but its meetings must have been private, as the first notice that we have of a Lodge openly assembling in the empire is that of "Silence," established at St. Petersburg, and the "North Star" at Riga, both in the year 1750. Thory says that Masonry made but little progress in Russia until 1763, when the Empress Catherine II declared herself the Protectress of the Order. In 1765 the Rite of Melesino, a Rite unknown in any other country, was introduced by a Greek of that name; and there were at the same time the York, Swedish, and Strict Observation Rites practiced by other

Lodges. In 1783 twelve of these Lodges united and formed the National Grand Lodge, which, rejecting the other Rites, adopted the Swedish system. For a time Masonry flourished with unalloyed prosperity and popularity. But about the year 1794, the Empress, becoming alarmed at the political condition of France, and being persuaded that the members of some of the Lodges were in opposition to the government, withdrew her protection from the Order. She did not, however, direct the Lodges to be closed, but most of them, in deference to the wishes of the sovereign, ceased to meet. The few that continued to work were placed under the surveillance of the police, and soon languished, holding their communications only at distant intervals. In 1797 Paul I, instigated by the Jesuits, whom he had recalled, interdicted the meetings of all secret societies, and especially the Masonic Lodges. Alexander succeeded Paul in 1801, and renewed the interdict of his predecessor. In 1803, M. Boeber, counsellor of state and director of the school of cadets at St. Petersburg, obtained an audience of the Emperor, and succeeded in removing his prejudices against Freemasonry. In that year the edict was revoked, the Emperor himself was initiated in one of the revived Lodges, and the Grand Orient of all the Russias was established, of which M. Boeber was deservedly elected Grand Master. Freemason-

ry now again flourished, although in 1817 there were two Grand Lodges, that of Astrea, which worked on the system of tolerating all Rites, and a Provincial Lodge, which practiced the Swedish system. But suddenly, on Aug. 12, 1822, the Emperor Alexander, instigated, it is said, by the political condition of Poland, issued a decree ordering all the Lodges to be closed, and forbidding the erection of any new ones. The order was quietly obeyed by the Freemasons of Russia.

Rod, Steward's.—The badge or ensign of office of the Stewards of a Lodge, or of the Grand Stewards of a Grand Lodge, is a white rod or staff. It is an old custom. In the first formal account of a procession in the Book of Constitutions, on June 24, 1724, the Stewards are described as walking "two and two abreast with white rods." The use of a white rod comes from the political usages of England, where the Steward of the King's household was appointed by the delivery of a staff, the breaking of which dissolved the office. Thus an old book quoted by Thynne says that in the reign of Edward IV the creation of the Steward of the household "only consisteth by the king's delivering to him the household staffe, with these words, Seneschall, tenez le bastone de notre Maison." When the Lord High Steward presides over the House of Lords at the trial of a Peer, at the conclusion of the trial he breaks the white staff, which thus terminates his office.

Roll.—In the Prestonian ritual of the funeral service, it is directed that the Master, while the brethren are standing around the coffin, shall take "the sacred roll" in his hand, and after an invocation, shall "put

the roll into the coffin." In the subsequent part of the ceremony, a procession being formed, consisting of the members of visiting Lodges and of the Lodge to which the deceased belonged, it is stated that all the Secretaries of the former Lodges carry rolls, while the Secretary of the latter has none, because, of course, it had been deposited by the Master in the coffin. From the use of the words "sacred roll," we presume that the rolls borne by the Secretaries in funeral processions are intended to represent the roll of the law, that being the form still used by the Jews for inscribing the Sacred Books.

Order of Perseverance.—An Adoptive Order established at Paris, in 1771, by several nobles and ladies. It had but little of the Masonic character about it; and, although at the time of its creation it excited considerable sensation, it existed but for a brief period. It was instituted for the purpose of rendering services to humanity. Ragon says that there was kept in the archives of the Order a quarto volume of 400 leaves, in which were registered all the good deeds of the brethren and sisters. Ragon intimates that this document is still in existence. Thory says that there was much mystification about the establishment of the Order in Paris. Its institutors contended that it originated from time immemorial in Poland, a pretension to which the King of Poland lent his sanction. Many persons of distinction, and among them Madame de Genlis, were deceived and became its members.

* * *

The mind is the standard of the man.

GRAND MASTERS' DECISIONS.**Texas.**

A Lodge cannot permit its hall to be used as a banquet room.

The organization known as The Cedars of Lebanon cannot meet in Masonic halls.

A District Deputy Grand Master has no authority to pass upon questions with reference to the eligibility of a candidate by reason of a maim or defect.

While a verbal summons must be obeyed by a Mason, it is better that the summons be issued under the seal of the Lodge, and in writing, so that there can be no question of fact as to whether a brother was summoned or not.

The lodge room cannot be used by the Order Eastern Star for a bazaar.

It would be highly improper to open the lodge room to the public for any kind of a money making scheme, either on behalf of the lodge itself, or any of its friends.

White lambskin aprons with blue binding will not be allowed in lodges under the Texas jurisdiction. While fancy aprons have been tolerated upon individual Masons, the white apron is an emblem of innocence and badge of a Mason, and should be nothing else but white.

A lodge cannot meet in a room on the lower floor of a school building. As Masons, the Master, Wardens and brethren may meet anywhere they please, and arrange for the procuring of a proper hall, and attend to the details of such regular business as they may choose, all to be approved by the Lodge officially when it can again meet properly.

The absence of the Master, both Wardens, and no Past Masters be-

ing present, a stated meeting of a Lodge cannot be held.

A Fellow Craft Mason in good standing can be permitted to visit a Fellow Craft Lodge without any violation of Masonic law.

By-laws adopted by a Lodge and approved by the Grand Lodge make them the by-laws of such Lodge, and a Lodge cannot abandon such by-laws and return to other by-laws theretofore approved by the Grand Lodge, without its consent.

The residence, as determining the jurisdiction of a Lodge over an applicant for the degrees, is largely a question of intention, and if an applicant is truly a citizen of Texas, with the right to qualify and vote in Texas, the fact that he sojourns temporarily in New Mexico in the pursuit of his business will not take away the jurisdiction of the Texas Lodge to which he applies.

The jurisdiction of a Lodge is not governed by the county line, but such Lodge has jurisdiction over all applicants living nearer to it than to another lodge, whether in the county or not.

A brother who is under sentence by the lodge, which has not been executed, cannot apply for or receive a dimit as a Mason in good standing.

When a body is turned over to the Masons for interment, whether at the house or the church, it thereafter belongs to them, and must be lowered into the grave by them according to their ceremonies, otherwise they cannot perform the burial service; that the Lodge has not the right to proceed with the Masonic service after the minister has lowered the body and given the prayer committing the body to the ground.

The Lodge has the dispensing of its own charities, either through its

own permanent committee on charity, the three station officers, or by action of the Lodge itself, and the Grand Master has no jurisdiction over the dispensation of its charity funds.

Any discussion with reference to the merits or demerits of an applicant for the first degree in Masonry, when the ballot is about to be spread, or any statement made in open Lodge either in favor or against the applicant, is out of order and should not be permitted.

It is not necessary to appoint a trial master, as the Master has the right to preside at all trials in his Lodge, unless a grand officer be present who desires to preside, but the Master may, for good cause, waive his right and call upon any Past Master to preside; provided, that the Grand Master may, in his discretion, appoint a Past Master to preside.

It would be in contravention of the edicts of the Grand Lodge for a subordinate Lodge in this jurisdiction to ask contributions from other Lodges to assist in rebuilding their hall, destroyed by fire.

A candidate for degrees in a lodge which has lost its charter by fire will have to wait the time with patience until the lodge gets a new charter, or is demised, when all its membership will rank as unaffiliated Masons; that no other lodge can confer the degrees for such lodge, and so long as they have no charter they will be unable to meet or take official action.

Missouri.

A suspended Mason against whom charges have been preferred has a right to be present at his trial.

A Masonic Lodge, as such, does not in any sense participate in mat-

ters of religion or politics. It is wholly improper for a Lodge to take any action that could be construed as favoring or antagonizing religious or political moves. Freemasonry knows no Democrats, Methodists, Prohibitionists or Catholics, but deals with the "whole human species as one family."

When one Lodge requests of another waiver of Jurisdiction over a candidate for the Degrees of Freemasonry, that the Lodge granting the request has a legal right to demand a part or all the fees as a condition on which the waiver is granted.

Montana.

A dimit issued was not used by the brother, but in a short time was returned by him to the Secretary, accompanied by a check for his dues for the year. The dimit was filed by the Secretary, the brother's name replaced on the roll of membership and a receipt for dues issued to the brother. Held that the act of the Secretary was void; that the brother must present a petition for affiliation, a committee must be appointed and the same procedure followed as if he had desired to affiliate with any other Lodge in this jurisdiction.

It was asked if the Lodge could hold its meetings on the ground floor of a building. Held that all that was required was that the Lodge should meet in a secure and well tyled place. A Lodge is a certain number of Masons duly assembled, with a Holy Bible, square and compasses and a charter or warrant empowering them to work. Our Ancient brethren met on a high hill or in a low dale, the better to observe the approach of cowans and eavesdroppers, either ascending or descending.

Examination of Visitors.

There is great need of more care being taken in the examination of visitors to our lodges, some of which have admitted members of clandestine bodies to their meetings and given them fraternal greetings.

Of late there has been quite a revival in the organization of clandestine lodges all over the country, many of their members believing that they are properly made Masons and have, therefore, a right to visit wherever they may chance to be. Our lodge officers should, therefore, be on their guard and look out for these clandestine fellows. In every instance where a visitor asks for the privilege of visitation, the committee on examination should require documentary evidence of some kind to show that the brother applying is a member in good standing in a lodge holding its charter from some regular Grand Lodge.

When Master Masons, therefore, apply for visitation, they should show either their receipt for dues, or identification card endorsed by some Grand Lodge Secretary recognized as the Grand Lodge of the jurisdiction from which he hails. Anyone not being able to show such documents should be turned down. The examination committee should be instructed to use great care in this respect and thus guard against impostors.—Iowa Bulletin.

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Some Duties of Masonry.

Masonry claims to be benevolent. It has ever announced its mission to be to do good. Its office is to benefit, help, alleviate and elevate suffering humanity. Its work is to educate the ignorant, to clothe the naked, feed the hungry, supply the wants of the destitute, and redress,

as far as may be, the wrongs of the oppressed. It proposes to carry light into the darkened home, gladness to the sorrowing heart, and comfort to the bereaved spirit. It visits the sick, buries the dead, wipes away the widow's tears, and hushes into the stillness of resignation the orphans' cry.

There is a work for Masonry to do, a work that will tax all our energies, give exercise to all our powers, play to all our affections, and draw heavily upon our most abundant resources. It is a work that in social importance, moral sublimity, and spiritual grandeur, rises infinitely above the ordinary, selfish avocations of life. To this work, then, let us as Masons give our thoughts, energies, and means. It is the work of the home, and ours is the institution for the work.

The great conflict of arms now going on in Europe is going to be felt the world over. Every business, every social and religious organization in every land, will feel its blighting effects. Masonry will not escape, but let us hope that it will be able to stand the test that will tax civilization in every country on the face of the earth. Let Masonry be true to its professed principles and be equal to every emergency that may arise.—Masonic Journal.

* * *

Swedish Freemasonry.

The Swedish system of Freemasonry differs from that of any other country, being a mixture of English and French Masonry, with additions of their own. It is composed of nine degrees: First, the St. John's Lodge of three degrees; second, the St. Andrew's or Scotch Lodge of two degrees; third, the Chapter, a system of four Templar degrees.

Besides these nine degrees there is another section as a tenth degree, consisting of nine members, to which the highest regency is entrusted. The two highest officers are the Vicarious Salamonis and the Grand Master. The first superintends the internal or spiritual affairs of the order, while the latter attends to matters of administration. The first office is peculiar to the system, and as the institution is to be strictly sectarian—that is, Christian—and as Solomon emblematically represents Christ, his vicar consequently is a kind of Protestant Pope. This office is always held by the King, the Protector of the order, while the Crown Prince holds that of Grand Master. Both the office of the Vicarious Salamonis and the Grand Master have on several occasions in the past been united in the King.—London Freemason.

* * *

Not Prominent but True.

Among the brethren with whom we come in contact when visiting lodges, says the Masonic Sun, we find that the true brother is more frequently to be found sitting upon the side bench than in the symbolic East. He is not in any way anxious to receive honors, but is content to attend the lodge meetings and becomes impressed with the Craft teachings from the ritualistic work he witnesses, and then he goes home and endeavors to faithfully follow out those teachings in his daily contact with his fellowman.

It is one of the beauties of the Masonic Fraternity that it places its members on a level of equality, regardless of worldly rank or mental ability. In the lodge room the judge and the jurymen, the highest and the humblest citizens, the employer

and the employee, are brethren on an equal footing. One of the greatest forces of modern times, for the better conditions of the people in every civilized country, is the democratic spirit so prevalent in Craft lodges.

* * *

When Washington Held Boston.

British General Thomas Gage, who was in command of Boston when Bro. General George Washington surrounded that old town in 1775, was not of our craft. On August 20, 1775, Gen. Washington wrote him, saying in part:

"You affect, sir, to despise all rank not derived from the same source as your own. I cannot conceive one more honorable than that which flows from the uncorrupted choice of a free people, the purest source and original fountain of all power."

Patriot and Tory, however, at that period, met at the same fraternal shrine in the Athens of America as per records of the then three working Masonic lodges in much-troubled Boston. They were "St. John's Lodge, No. 1"; "The Lodge of St. Andrew," and "The Massachusetts Lodge." Around Washington, however, clustered such Boston Masons as James Otis, Henry Knox, Sam Adams, John Hancock, Paul Revere, John Greator, William Heath, Peleg Wadsworth and John Warren.—Gilbert Patten Brown.

* * *

If you borrow money you not only pay interest, but your creditor is interested in you. If you are a true Mason you not only love your brethren, but your brethren love you, if they be good men and true.

* * *

Masonic charity can be spelled in other ways than m-o-n-e-y.

Masonic Education Needed.

In order that we, as Master Masons, may measure up to the full discharge of our duties and obligations, it is necessary that we be something more than mere rituals. There are, I fear, too many among us who have no idea of the beautiful sentiments and wholesome lessons which lie concealed beneath the surface of a "perfect lesson" and a superficial knowledge of the ritual; too many who can repeat the ceremonies of conferring the several degrees, and yet are almost if not wholly, ignorant of the relation which these ceremonies bear to individual life and conduct; too many who may believe that they have become "bright Masons," and who may perhaps hold the coveted "certificate of proficiency," yet know but little or nothing of the real beauties and truths sought to be imparted by the symbols of the fraternity, and into whose minds has never flashed the inspiration leading them into a study of those great principles upon which our institution is founded; too many who can detect an error in word or position in our ceremonial work, and yet are unable to give a reason for the faith that is in them and who have never realized that beyond this superficial knowledge lies the true—the real—spirit of Masonry.—Henry C. Miller.

* * *

Dedication of Halls.

"Among the ancients every temple, altar, or sacred place was dedicated to some divinity. The Romans during the Republic, confided this duty to their consuls, pretors, censors, or other chief magistrates, and afterwards to the emperors, while the Pagans dedicated their temples to different deities, the Jews

dedicated their religious edifices to the one supreme Jehovah.

"Tradition informs us that Masonic Lodges were originally dedicated to King Solomon because he was our first Most Excellent Grand Master. In the sixteenth century St. John the Baptist seems to have been considered as the peculiar patron of Freemasonry; but subsequently this honor was divided between the two Saints John, the Baptist and the Evangelist; and modern Lodges, in this country at least, are universally erected or consecrated to God, and dedicated to the Holy Saints John."

* * *

The Two Saints John.

"Saint John the Evangelist was one of the patron saints of Freemasonry, whose festival is celebrated Dec. 27. His constant admonition, in his Epistles, to the cultivation of Brotherly Love, and the mystical nature of his Apocalyptic visions, have been perhaps the principal reasons for the veneration paid to him by the Craft. Notwithstanding a well-known tradition, all documentary evidence shows that the connection of the name of the Evangelist with the Masonic Order is to be dated long after the Sixteenth century, before which time St. John the Baptist was exclusively the patron saint of Masonry."

Saint John the Baptist was another of the patron saints of Freemasonry, and at one time, indeed, the only one, the name of St. John the Evangelist having been introduced subsequent to the Sixteenth century. His festival occurs on the 24th of June, and is very generally celebrated by the Masonic Fraternity."



The Star in the East.

The Star of the East is ascending,
 In all its majesty and pride,
 To us it whispers the secrets,
 To be found on the innermost side.
 And when we have fathomed these
 secrets,
 And have lived the life they un-
 fold,
 We can then read the message our
 Star brings
 And know the truths that the
 Wise Men of the East told;
 So listen, my sisters and brothers,
 To the truths that the Star has
 brought,
 And radiates through its points
 from the center
 These pure gems of living thought.
 Let us go to the heights of the
 mountain
 With Adah, the heroine so brave,
 And get the strength in the silence
 That inspires us all honor to save.
 Then all clouds from our sky will
 vanish,
 And all veils will fall from our
 sight.
 And the glorious truth of our Star's
 first point
 Is revealed in a flood of light.
 Let us journey to the fields of Boaz,
 To the humble gleaner Ruth,
 And receive the inspiring lessons
 Of Honor, Justice and Truth.
 Let us be constant to our station,
 And glean truth wherever found,
 That our lives may o'er flow with a
 blessing
 And rich in love abound.

Let us now learn from the white ray
 The lessons of purity, joy and
 light,
 Taught by the noble Queen Esther,
 Whose life shines in our Star so
 bright;
 And like her, let us ever be loyal
 To principles taught by our Star,
 And allow no disloyal spirit
 Our purpose and progress to bar.
 Let us respond to the lessons of
 Martha,
 To the truths of immortality and
 light,
 Exemplified by the green ray,
 Through her trust and faith in the
 right.
 And so when the Column is broken,
 And through life's labyrinth we
 have passed
 May the Star of Hope be our guid-
 ance
 And its rays illumine our path.
 Now let us respond to the red ray,
 That symbol of fervency and love,
 Inspired in our heroine Electa,
 By the faith in the powers above,
 Let truth and loyalty be spoken,
 And hospitality and charity give,
 To all of our fellow creatures,
 That love in our hearts may live.
 —Exchange.

✦ ✦ ✦

Great Aid to Masonry.

In Ben Hur we read "God could
 not be everywhere, so He made
 mothers," says Grand Master Cot-
 ton of Missouri. The ladies of the
 O. E. S. have done so many good
 things for the Masonic Home, which

really have made it a Home instead of a House, that if they accomplish nothing else in Missouri, we would feel that this Order has not lived in vain. Brethren, it is a great day for your lodge when you can have a good, active Eastern Star Chapter, composed of your mothers, wives, sisters and daughters, to meet in your hall; for .

"There's many a beam from the fountain of day,
That to reach us unclouded must pass on its way,
Through the soul of a woman."

* * *

Doing Noble Work.

The Order of the Eastern Star is doing a noble work in our state, and, I feel, is entitled to our highest commendation.

When, under the rules of our Home, the children reach the necessary age which calls for their discharge, this Order is taking these helpless ones in charge and seeing that they are given an opportunity of learning some trade or business in order to enable them to be self-supporting and removing them from the allurements of temptation and vice.

The zeal, devotedness, self-denial and loving kindness displayed by the noble women who in large part constitute the membership of our valuable auxiliary, are deserving of our unstinted praise and warmest assistance.—Grand Master of Georgia.

* * *

A Good Slogan.

"Each for all and all for each," is a good slogan for O. E. S. members, a writer in the Masonic Herald, of Rome, Ga., says. The star in the East made it possible for each to live and have everlasting life, and taught us to love each other; to be faithful to the demands of honor and

justice inject loving kindness; instead of malice bring peace and harmony, instead of backbiting and envy, refrain from evil speaking.

* * *

Grand Matron's Qualifications.

Elizabeth Salter, Grand Secretary of Alabama, thus enumerates the qualifications of a Grand Matron: She should be a leader; one whose outlook is wide. To make others see the mountain top, she must stand on it; she must be a woman of affairs; it is the busy one most interested in the work; she should be a woman who studies and reads and is constantly improving herself.—Grand Secretary, Alabama.

* * *

Woman and Masonry.

One of the landmarks of Masonry is that no woman can be admitted to this ancient institution. We do not believe any self-respecting, intelligent woman wants anything that does not belong to her by right. Now the O. E. S. fills all practical wants and gives woman an opportunity for fraternal work. When we come to understand the beautiful in the Order of the Eastern Star, we will find all the happiness we need. There is enough in it for us without anything more. We can drink at its fountain and realize a deeper meaning in life. All of the Order's ways should be ways of pleasantness and paths of peace. All of the hidden wisdom is open to us if we are willing to devote time and thought to study. It is useless to attempt to instruct and teach unless you want to know and are willing to search for knowledge. O. E. S. lays out her most precious treasures where the careful and worthy can find them. Seek and ye shall find.



William A. Hinsey and Members of the Milwaukee Drill Corps.

Stars Give Military Drill.

During the recent session of the Wisconsin Grand Chapter, a splendid military drill was given by members of the seven Milwaukee chapters under the able direction of Bro. William A. Hinsey, P. G. P. There were 18 young ladies in the drill and the movements were all well executed. In the course of the march the letters "G. C.", "O. E. S." and "W. I. S." were given and showed much patient labor on the part of both corps and instructor. A bouquet of roses was presented to Bro. Hinsey as a token of esteem and thanks from the girls of the drill corps for acting as their leader and drillmaster. A rising vote of thanks was also extended to Bro. Hinsey by the entire Grand Chapter.

* * *

The Grand Patron of Alberta calls attention to the busy "office" bee

which tries to improve each shining hour in that jurisdiction. The undue desire for office evidenced by some members of the order is a detriment to the order, even in Alberta.

* * *

When Chapters realize that it is quality and not quantity that is desired, our Order will have reached a high plane.

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QUESTIONS AND ANSWERS.**Texas.**

Q. If no Brother is present at a Chapter meeting but the Sentinel, where is his place, inside or outside of the Chapter room? Should he not come in to make the meeting legal? **A.** The Sentinel's place is outside the closed door. A meeting is legal when opened by Worthy Matron with a quorum, but there can be no balloting or degrees conferred in the absence of the Worthy Patron.

Q. What is the official title of the District Deputies? **A.** District Deputy Grand Matrons.

Q. Is it right to use the New Testament in taking the obligation? **A.** No; the Bible should be used.

Q. Can a dimit be accepted by the Chapter from which it was granted, after three months, without a waiver of jurisdiction? **A.** Yes, a dimit may be placed with a Chapter at any time without a waiver of jurisdiction.

Q. Is the business transacted at a meeting, where there are five members present and two others from other Grand Jurisdictions legal? **A.** No, the Ritual says there shall be seven members, unless the By-Laws of the Chapter shall prescribe a larger number.

Q. When we ballot on a petition, the Associate Conductress places the box on the altar, and we march to the altar between Ruth and Esther, and back out. The brothers say it is awkward to back out, and want to know if they can turn around and walk out. **A.** The landmarks in the Ritual do not say we shall "back out" and nothing is said in the Constitution about this, so think proper for the members to turn and walk out, between Esther and Martha.

Q. Can the appointive officers be installed by proxy? If not, do they have to be installed at their next visit to the Chapter, and can this be done without a dispensation? **A.** Officers cannot be installed by proxy. You may install them at any regular meeting. No dispensation needed.

Q. A Star point officer leaves the Chapter and I appoint another to fill her place. After six weeks or two months the first returns and wants her place. What shall I do, when both want it? **A.** If the installed officer is present, she should fill her station.

Q. When the Associate Matron goes away on a vacation and the Worthy Matron appoints a substitute to fill the chair, does the substitute fill in the East in the absence of the Worthy Matron or should some other Past Matron or Sister preside. **A.** The Constitution says a Past Matron or any Sister in good standing may fill the chair of Worthy Matron or Associate Matron pro tem. if called upon by the Worthy Patron.

Q. If the Worthy Matron is called to the telephone or wishes to speak on a question in debate, does she ask the Worthy Patron to preside during the time she is absent from the chair, or is it correct to ask some other Sister? **A.** If the Worthy Patron is present, it is his duty to preside.

Q. In regard to a funeral; the Ritual is silent as to whether the Chapter should be opened and closed in regular form. Is it correct to abide by the Masonic form of conducting a funeral? **A.** Inasmuch as we have no law on that point and the Ritual says, although primarily designed for use at the grave it can

be performed in the Chapter room, I think that it would be a good practice for Chapters to abide by the Masonic form of conducting funerals—to open and close.

Q. Why do we put the square and compasses on the Bible? A. We place the square and compasses on the Bible in accordance with our Constitution.

Q. Is it legal to solicit members for the Order of the Eastern Star? A. There is nothing in our By-Laws to prohibit it.

Q. If a member who has been accused of immorality and who dies before charges have been preferred against him, can his name be omitted from the death roll in a Chapter of Sorrow? A. If he was a member in good standing, his name must be on the roll.

Q. If there is no Worthy Matron, Worthy Patron or Associate Matron present at a regular meeting of the Chapter, whose duty is it to call the meeting to order? A. There is no one to call the meeting to order if the first three officers are absent. Our Ritual gives us this, and we can make no rule that will conflict with the Ritual of the Order.

Q. What is the proper mode of requesting a dispensation? A. Request should come to Grand Matron, under the seal of the Chapter, and be accompanied by fee.

Q. Can the officers be installed at a called meeting without a dispensation? A. Yes, if called for that purpose.

Q. A member of the Order visits our Chapter and it causes quite a good deal of dissension. What shall we do? A. Any Sister or Brother, a member, has the right to object to the entrance in a Chapter of anyone not a member of that Chapter, and

it is the duty of the Worthy Matron to exclude all such.

Q. Are we to infer that after a petition has been presented to the Chapter, either for degrees or affiliation, that applicant can withdraw same? A. Yes, before the committee reports.

Q. A party who has petitioned and been rejected refuses to petition again. His name was forged to a second petition without his knowledge or consent; he being rejected a second time, and upon being notified of his second rejection, denied that he had ever petitioned the Chapter a second time. Under these circumstances what disposition shall be made of this second rejection in the minutes? A. The proceedings of the second rejection should not appear in the minutes, as it was a forged instrument, and therefore the party has a right to object, and we have no right to use a party's name without his consent. Expunge all such proceedings from the minutes.

Miscellaneous.

Q. A Mason's wife joins the Eastern Star and afterward the couple are divorced. Must she be dropped from membership because she is no longer the wife of a Mason? A. No. The divorce does not invalidate her membership or affect her standing in the order.

* * *

Five Fine Points.

Some one specifying the five fine points says: First we should press forward in the exercise of charity and loving kindness; second, we should remember to consider the welfare of others; third, do not betray the solemn trust confided to our honor; fourth, we should liberally stretch forth the hand of benevo-

lence; fifth, we should admonish but never revile. There are some people who always find fault. Most of this kind are not worth their salt.

✦ ✦ ✦

Ground Sometimes Barren.

It is a source of disappointment to the earnest worker in the order, that so many eloquently worded sentences, expressing the loftiest sentiments possible to the human mind, fall on barren ground. If the ideals thus repeatedly expressed are even remotely lived up to, the influence for good on the present and future generations will be as boundless as the billows of "The Deep Blue Sea."

✦ ✦ ✦

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